

---

12-25-1980**Evangelical Visitor - December 25, 1980 Vol. XCIII. No. 24.**

Glen A. Pierce

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>

Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2413>

---

**Recommended Citation**Pierce, Glen A., "Evangelical Visitor - December 25, 1980 Vol. XCIII. No. 24." (1980). *Evangelical Visitor (1887-1999)*. 2413.<https://mosaic.messiah.edu/evanvisitor/2413>

---

**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



# *Evangelical* **VISITOR**

December 25, 1980





## In this issue . . .

<b>He Came</b> . . . . .	2
A Christmas meditation by Dr. Robert Ives	
<b>Turning Swords into Plowshares</b> . . . . .	6
Harriet Bicksler reports on the World Peace Tax Fund	
<b>Praying for Missionaries— Biblically</b> . . . . .	8
Third in a series of missions articles by H. Frank Kipe	
<b>Developing Leadership in Nicaragua</b> . . . . .	10
Eugene Madeira's work with the Nicaraguan church	
<b>Church News</b> . . . . .	12
What's happening among Brethren in Christ across the continent	
<b>Religious News</b> . . . . .	14
News you probably won't hear on the 6:00 news	
<b>O Come, O Come, Emmanuel</b> . . . . .	15
Editorial comment	
<b>Giving a colored pencil box, expecting nothing in return</b> . .	16
A gift of a different kind, reported from Messiah College	

## A Christmas meditation on John 1:9-14

# He cam

There is an old story about a shipwrecked sailor who was washed up on the unknown beach of an unrecognized land. But seeing on the horizon of the hill above the beach a gallows, he exclaims, "Civilization at last!"

It would not take a great deal of fancy to see Jesus' arrival on earth in a similar way. John 1:11 records that Jesus came to his own realm, that is, this world that he made. There, its shadow falling across his life, he sees a cross. "Ah, human beings," he recognizes.

It is very hard for us to see the coming of Jesus in a fresh way. Like medieval painters we tend to see the scenes as we have year after year—Jesus born among classical ruins, with Mary dressed as for a fancy ball; the shepherds, picturesque figures in an Arcadian play and the wise men as great kings who, in their splendor, tend to dominate the scene. It is easy to see the birth that way for we have seen the paintings of Raphael and Coreggio

and Fabriano. But the Bible has a much plainer scene.

Rembrandt captures it in his picture, "Adoration of the Shepherds with the Lamp," done in 1654 when the Dutch artist was 48. The birth place of Jesus was for the first time a rude, ordinary shed; Joseph, a rather peasant-looking figure sitting on an upturned wheelbarrow, and Mary, looking rather middle-aged and peasant-like is seated on a pile of straw holding her baby.

It is in Rembrandt's shepherds that we see more than a country birth scene. This is not a visit by some curious neighbors anxious to welcome the baby and compare him with others they've known. One can see the shepherds are making a great discovery. Something has affected them. The shepherd about to take off his hat has suddenly seen a great light. Another is folding his hands as if he is praying.

These shepherds help us see the most

### Evangelical Visitor

Volume XCIII (USPS 180-300) Number 24

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, 301 N. Elm Street, Nappanee, IN 46550.

Editor: Glen A. Pierce

Editorial Council:

C. B. Byers, Eber B. Dourte, Isaiah B. Harley, E. Morris Sider, Anna Ruth Ressler

Page Editors:

Missions: Alice Dourte; Christian Service Ministries: J. Wilmer Heisey

Brethren in Christ Publication Board:

Dwight E. Bert, Paul E. Hostetler, Louis O. Cober, Lester C. Fretz, Paul E. Witter, James W. Esh, Emerson Frey

Mailing Information:

Send manuscripts and editorial correspondence to the Editor, P. O. Box 166, Nappanee, Indiana 46550

Send subscriptions and change of address (both old and new addresses) to Evangel Press, 301 N. Elm Street, Nappanee, Indiana 46550.

**Renewals:** 1 year - \$7.00; 2 years - \$13.00; 3 years - \$20.00; 5 years - \$32.00. **New and gift subscriptions,** \$6.00 a year. **Lifetime,** \$125.00.

Second-class postage paid at Nappanee, Indiana 46550. Printed in U.S.A.

*Joy to the world! the Lord is come,  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing.*

**May the love and peace of Christ our Savior  
dwell richly in your heart in 1981.**

**BRETHREN IN CHRIST PUBLICATION BOARD**

—Christian Light Bookstores  
—Evangel Press  
—Evangelical Visitor





e

by Robert Ives

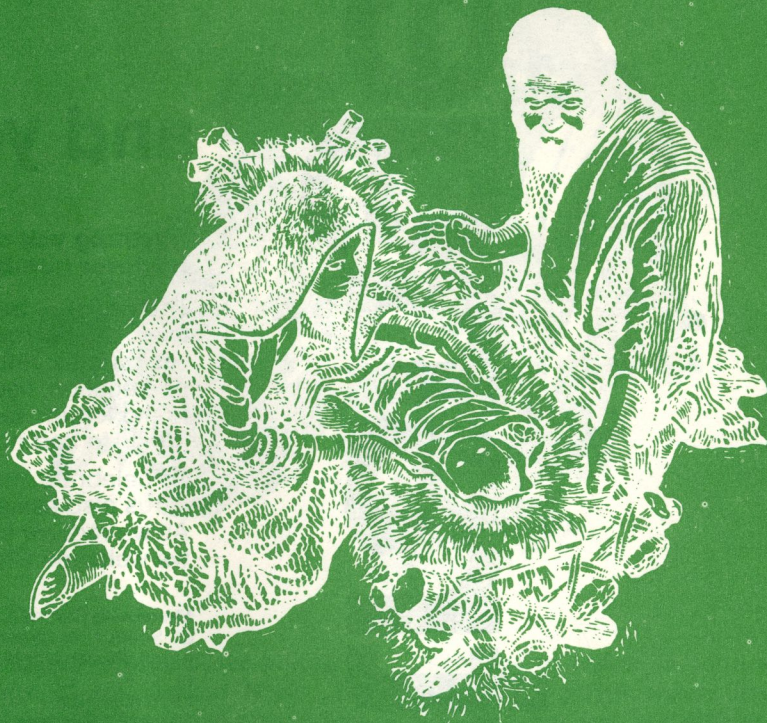
important part of the birth of Jesus, the part that a picture can't fully show—that the small, seemingly helpless babe in the manger is the Savior of the world.

Last year, just before Christmas, our local newspaper carried a page-one story about a front yard manger scene from which someone had taken the baby Jesus. It was interesting that the object taken was the baby Jesus. Why would anyone do that? Well, what better way to make the manger scene meaningless? Take away the baby Jesus and what is there left to celebrate?

Lots of people hate Christianity, hate it like the girl student at Santa Barbara City College who walked past the Inter-Varsity Christian Fellowship book table and shouted at the Christians there, "I hate you. I want to kill you." What are people angry at? They're angry at hypocritical Christians they know, no doubt, but are they not also angry at Jesus, whom people exactly like them crucified in the first century? Why is that? Because Jesus will not let them do what they want to do! Jesus will not let any of us continue in our sins.

Jesus came—"The Word became flesh" (vs. 14). No \$100-a-plate dinner to celebrate his birth, only the strange peasant scene like the one Rembrandt painted. It must have been a startling thing for a person living in the Greek-Roman world of the first century to hear that God had become flesh. To a Greek this would be impossible. The body was a wretchedly evil thing, a tomb for the soul, certainly no fit house for a god. But when John says the word came as flesh he means to show us how God would live in this life.

John 1:14 says that what people saw when they saw Jesus was glory. He stayed, as verse 14 says, for a while, and



The true light that gives light to every man was coming into the world.

He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God—children born not out of natural descent, nor of human decision or a husband's will, but born of God.

The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

John 1:9-14, New International Version

to page 5

December 25, 1980



# I was a stranger

## and you welcomed me

**Anything you did for one of my brothers here,  
however humble, you did for me. (Matt. 25:40)**

The Christ — born in a strange town in a borrowed stable. His parents, refugees from persecution, fled with the infant to the foreign land of Egypt. As an adult He had no place to lay His head.

To celebrate His birth this season let us also assist strangers. As we receive strangers we welcome Christ.

Mennonite Central Committee  
21 South 12th Street  
Akron, Pennsylvania 17501  
or  
MCC (Canada)  
201-1483 Pembina Highway  
Winnipeg, Manitoba R3T 2C8



Temporary shelters in Africa.



# He came ...



during that short time some people saw glory. For others he was unrecognized (vs. 10), and unreceived (vs. 11), but some people saw something different in Jesus. In North Pole, New York, there lives a 53-year-old man who calls himself Santa C. Claus. He doesn't hide his assumed identity at all but wears a long white beard, has grown a round paunch and wears red clothes. Everyone who sees him thinks this is Santa Claus and perpetuates the rumor. But with Jesus it was different. One had to look hard. The shepherds saw what they did not expect. The magi found more than they had hoped for. And others would see with their own eyes Jesus' glory.

Have you caught the reflection of this as you read the Gospels? John often uses this word *glory* in connection with Jesus. During the life of Jesus people saw in him glory.

When Jesus turned water into wine at Cana of Galilee, "he revealed his glory" (Jn. 2:11). This glory came from the Father, Jesus said (8:50, 54). Martha sees this glory when her brother Lazarus is raised from the dead (Jn. 11:4).

What does Jesus mean by this? When Old Testament writers talk about glory, they meant the visible presence of God among people. There were special times in the Old Testament when people could see this glory. In the wilderness the Israelites saw the glory of the Lord in a cloud which brought the manna (Ex. 16:10). When Israel stood before Sinai and Moses was up in the Mountain receiving the tablets of stone, "the glory of the Lord dwelt upon Mt. Sinai" (Ex. 24:16). When the wilderness tabernacle had been built, "the glory of the Lord filled the tabernacle" (Ex. 40:34). The glory of the Lord meant the presence of God. And when people saw Jesus, they saw God and some knew it. That's why I like the translation of John 1:11 and 12 which goes,

*"He came to his own realm and his own people did not receive him, but some did receive him and trust in him . . ."*

Some did! Others didn't think they could make any money out of it. Others didn't like being unpopular with their neighbors. Others believed made-up stories—but some . . .

Some received Jesus. How does a person receive or take Jesus? It is like in

a wedding. There stands the woman on the arm of her nervous father. The father wants to know if this man standing there so awkwardly is willing to have his daughter as part of his life and whether his daughter is willing to have that fellow as part of her life. Obviously they have talked that over before that moment in the front of the church, but the words of the ceremony make the thing final and help to rest one's qualms.

Will you *take* this woman to be your wedded wife?

Will you *take* this man to be your wedded husband?

To "take" means to share your life with. That is what we do and Jesus does. We take one another to share one another's lives. Some did take Jesus (or receive him, as some translations put it).

What about trusting Jesus? This is a case of what ancient Hebrew poetry called parallelism. Some did take Jesus, and then the same idea is expressed in different words one line down—some did trust in Jesus. To trust is what happens in a marriage ever afterwards. There can be no stable marriage unless you trust in your mate. If you have ever given your husband or your wife reason to mistrust you, that's a thing to get straightened out and to ask forgiveness for.

We trust in Jesus who never gives us cause to doubt him. One proof that our trust in him is well placed is that he gives us the right to become children of God (vs. 12). We can know the effect of that in our lives. But, of course, we don't always *feel* it. It is not uncommon for

someone to believe in Jesus as God's Son and to pray to receive him into his life and not feel any different. What causes the different feeling is what could well be—in fact is for many people—a gradual realization that, as verse 13 says, this new birth is *of God*. The security of it rests upon God's promise. The assurance of it comes from God. Assurance can never come from any of three things rejected in verse 13—we are not *born* as God's children, we do not *decide* to become God's children nor do we really *desire* to become God's children. We do not become God's children in any of those ways. We receive Jesus and we trust in him and then God gives us the right to become God's children.

That seems such a long way from the little baby in the manger, but it begins there. Some people first saw God's glory there.

There is a bass air in Handel's Messiah that goes, "The people that walked in darkness have seen a great light." You probably know it. The words are from Isaiah 9:2. We live in as dark a time as Isaiah did—Iran, nuclear build-up, inflation, terrorism. The message of the night before Christmas comes (as it does in vs. 9): "The real light that lightens every man who lives in this dark world was just about to come into the world." And then Jesus was born, and the shepherds came to see him and understood, and people followed Jesus about, and some understood. Have you?

*Dr. Robert Ives is senior pastor of the Grantham (PA) congregation.*





## Turning Swords Into Plowshares:

# The World Peace Tax Fund

by Harriet S. Bicksler

Writing about the attitude of the early Brethren in Christ toward participation in war, C. O. Wittlinger says, "The Brethren . . . understood the Scriptures to forbid Christians to engage in military service or to take human life under any circumstances" (*Quest for Piety and Obedience*, p. 102). In the succeeding years, the Brethren in Christ Church has officially stood behind that conviction. As recently as the 1980 General Conference, many Brethren in Christ reaffirmed their commitment to the peace position.

Those who have been conscientiously opposed to war have found different ways to express their beliefs. During World War I, neither the United States or Canadian governments legally recognized the conscientious objector position. Consequently men like E. J. Swalm, Earl Sider, Harry Brubaker and Rolla Wenger were imprisoned for their refusal to join the military or were forced

to accept noncombatant service. Some were allowed to do alternate service. When World War II came, the Historic Peace Churches pressured the governments to recognize conscientious objectors. In 1940, the U.S. Congress amended the Selective Service Act to allow civilian service in lieu of conscription into military service. Since then, many Brethren in Christ men have chosen the C. O. position and performed alternate service in CPS camps or in a variety of I-W positions at home or overseas. Then in 1973 the draft ended. For some, the peace witness may also have ended.

The reinstatement of draft registration and the strong possibility of another draft have rekindled our interest in conscientious objection. There is growing conviction, however, that our commitment to peace must be demonstrated in more ways than registering as a conscientious objector or refusing to join the armed forces.

In recent years, there has been a world-wide shift from conventional weapons to nuclear weapons. New, more sophisticated methods of nuclear destruction, such as the Trident submarine, the cruise missile, and the MX mobile missile system, are constantly being developed. Even though there haven't actually been any nuclear bombs dropped since World War II, the growing number of countries possessing nuclear capabilities increase the risk of catastrophe. The United States and Russia are embroiled, despite some noteworthy arms limitation negotiations, in a continuing arms race. Current tensions in the Middle East, particularly the taking of American hostages in Iran and the Russian invasion of Afghanistan, have convinced many Americans that the United States must increase her military capabilities, which includes remaining ahead of Russia in the number and type of nuclear weaponry.



The threat of nuclear war (which many experts consider very real), the belief that military superiority brings security, and the vast amount of money spent on creating nuclear superiority all pose serious moral problems for conscientious Christians. Many Christians are asking themselves hard questions: How can Christians, who believe that God loves all people equally and that Jesus taught us to love even our enemies, condone preparations for nuclear war, which would bring instant or lingering death to hundreds of thousands of innocent people? And how can we justify trust in military superiority when God calls us to trust him? Is it not idolatry to put the values of our earthly kingdom above those of the kingdom of God? What right do we have to spend \$130 billion each year on war-making in one form or another when millions of people are starving?

There is a growing recognition among Christians that opposition to war must consist of not only refusal to participate bodily in the armed forces but also refusal to pay for war. Thirty-two percent of the 1980 Federal Budget was allocated for current military expenditures. Another 17% was allocated for past military expenditures such as veterans' benefits and interest on the national debt. That means that almost half of our income tax money goes to pay for war in one way or another. Indications are that military spending will continue to rise under the new administration.

### The Dilemma

Christians who are as conscientiously opposed to paying for war as to joining the armed forces are faced with a moral dilemma. Under the present tax laws, there is no legal alternative to paying for war. Because of that, increasing numbers of Christians are becoming war tax resisters, defying the law and refusing to pay their military taxes, just as some of our older Brethren refused to obey orders to put on military uniforms. As law-abiding citizens, the Brethren in Christ are understandably uncomfortable with the idea of war tax resistance, although many may be quite sympathetic with the dilemma some members feel.

### Proposed Alternative

At least one answer to this dilemma is the World Peace Tax Fund bill which would allow taxpayers conscientiously

## As law-abiding citizens, the Brethren in Christ are understandably uncomfortable with the idea of war tax resistance . . .

opposed to paying taxes for military use to request that these funds be diverted to peaceful purposes. Many individuals, including our own Ronald J. Sider, have sponsored the World Peace Tax Fund concept, and many organizations, including MCC Peace Section and New Call to Peacemaking with which the Brethren in Christ are involved, have endorsed it. Now our own denominational Commission on Peace and Social Concerns has also passed a resolution endorsing the World Peace Tax Fund concept, and has asked me to write this article describing why and how we as a church should support it.

The effort to obtain a legal alternative to paying for war began in 1971. The World Peace Tax Fund bill has been introduced in the House of Representatives since 1972 and in the Senate since 1977. There were originally ten co-sponsors in the House. When the bill is reintroduced in the next session of Congress, there will be at least 30 representatives and two senators co-sponsoring it. Among those sponsors are Senator Mark Hatfield, a leading evangelical Christian, and Rep. Ronald Dellums of California, both of whom understand well the motivation behind such a bill. When he introduced the bill in 1979, Sen. Hatfield said, "Requiring taxes for current military outlay from people whose moral and spiritual background forbid them participation in violent means of conflict resolution is a dark blot upon our national human rights policy." Rep. Dellums sponsored the bill by declaring: "The WPTF Act . . . removes the great dilemma now facing conscientious objectors—to disobey their own beliefs or the law of their country."

If and when the World Peace Tax Fund Act is passed, U.S. citizens committed to peaceful means of conflict resolution will have a legal way of demonstrating their commitments. The bill would not reduce the taxes of conscientious objectors, but rather would allow them to transfer the military portion of

their tax to the World Peace Tax Fund. The Fund would be administered by an eleven-member Board of Trustees comprised of persons who have been consistently committed to world peace and who are experienced with the peaceful resolution of international conflict. Peace-related projects which would be sponsored include: a national academy of peace and conflict resolution; research into developing nonmilitary and nonviolent solutions to international conflict; disarmament efforts; retraining of workers displaced by conversion from military production; international exchanges for peaceful purposes; improvement of international health, education and welfare; programs to educate the public about all the above activities.

We Brethren in Christ, with our historic commitment to the gospel of peace, have a responsibility to consider the merits and limitations of the World Peace Tax Fund. Objections to the WPTF probably cannot all be answered to the satisfaction of the overriding principles.

### Objections to WPTF

One objection is that the military needs to be kept strong in order to protect us from a communist invasion or other outside threat. Whether military superiority does bring security is highly debatable and not an appropriate consideration for Christians who are to trust God with their very lives. Beyond that, however, is the question of whether it is morally defensible to threaten others whom God loves with nuclear destruction and to spend exorbitant amounts to do that when so many human needs are not being met.

Another objection is that we have no business trying to influence government; that it is the government's responsibility to make the laws and ours to obey them. While our traditional nonresistance makes us uncomfortable with political activism, we ought not dismiss working in behalf of the WPTF for that reason alone. We have precedents to follow which illustrate that when we believe in an issue strongly enough we do become politically involved: for example, cooperating with other peace churches to obtain alternate service provisions for conscientious objectors, voting down a local liquor option, or writing to congressmen to urge stricter laws against pornography.

to page 11



Praying intelligently for missionaries is not an easy task, nor does it happen incidentally. Such praying is a serious responsibility and a blessed privilege. The gift of intercessory prayer seems to be given to relatively few of God's children, but the beautiful bond of relationship between missionaries and their prayer partners should be sought by us all.

The Bible speaks to many aspects of prayer in the missionary task. Here are a few: It is a mighty spiritual weapon to bring down Satan's strongholds (II Cor. 10:4). Prayer is our channel to communicate specific needs to God for his action (Phil. 4:6). Jesus demonstrated in his prayer life that by prayer he constantly knew and could perform his Father's will. Only by consistent prayer is the missionary able to know and have the mind of Christ in humility and servanthood (Phil. 2:5-7). Reciprocal prayer between the sending church, the missionary and new converts is constantly exemplified by Paul's teaching and practice (see Phil. 1:9; Eph. 1:15-19, 3:14-19; Acts 13:3).

### Who Should Pray?

Praying for missionaries is both an individual and a corporate responsibility. My secret closet time must include intercession for missionaries. Our family altars where parents and children daily meet God should provide time for sharing and prayer for missionaries' needs and situations. Our public worship, congregational prayer meetings and Sunday school classes will stagnate and dwindle unless we see beyond ourselves by caring and interceding for the needs of missionaries and lost souls.

Sleepy parishioners will arouse when a mission-minded pastor excitedly announces receiving a telegram or letter from "our missionary" who is requesting special prayer for a need or serious situation. Restless Sunday school children can be brought back to classroom reality by a well-prepared missionary experience or vivid description of needs or customs of children in far-away lands. Try it—it works.

I sincerely believe that every home, every Sunday school class, and every congregation should have a continual, live, current, personal involvement with

# Praying for Missionaries Biblically

by H. Frank Kipe

one or more missionaries working in cross-cultural situations. I further believe that this involvement must include sacrifice and prayer. Sacrifice will include money, goods, subscriptions, and even storage space and time. If I am not deliberately giving up gadgets and conveniences for the sake of spreading the gospel to the unreached, I am living far below my privilege as an over-blessed American. Intelligent praying is much easier and sweeter when we let go some of our material blessings and tithe our income for missions' outreach.

### What do I pray for when I think of missionaries?

Let me share some suggestions from personal experience and from information circulated by various mission boards and societies.

**Travel.** It can be dangerous and complicated in many countries. Customs, immigration, currency, language, health injections, food, water, gasoline, repairs, weight limits, speed restrictions, dress codes, hostilities, and even wild animals all can affect missionary travel. Prayer partners need to know specific needs and pray accordingly.

**Health.** Strange climate, food, cooking procedures, water, refrigeration, cultural habits, likes and dislikes, mental attitudes, stomach and intestinal fortitude, work loads, recreation, emotional stress, medical facilities, insects and common sense all contribute to a missionary's physical well-being or disabil-

ity. An unhealthy worker is inefficient and expensive. Pray for concerns in this area.

**Spiritual growth.** Like any other Christian worker or servant of the church, missionaries must grow spiritually or they become weak and fruitless. They need music, Christian books and magazines, sermons and other communications in their own language. When we seriously pray for these needs we are often motivated to help to supply them. Let us pray about sending our missionaries gift subscriptions to a few periodicals of *their* choice and occasional tapes of the home church Sunday morning worship service, including the singing and announcements. One congregation I know well sent the church bulletin to their missionaries for several years. It was among our most coveted pieces of overseas mail. (We were the missionaries.) Another congregation in Pennsylvania recently telephoned the pastor's daughter, a new missionary in Japan, during the Sunday school hour and put the conversation over the P.A. system in the sanctuary. It is inspiring to receive missionary concerns first-hand. (However, don't make these telephone calls a weekly practice!)

**Enemy territory.** Our missionaries are working in Satan's strongholds. He will not release his slaves without a battle. Generations of anti-Christian religious experiences are not easily replaced with the Gospel. Find out specific cases of special need and pray by name for deliv-

Other articles on missions promotions by H. Frank Kipe appeared in the October 25, 1980 and December 10, 1980 issues of the *Visitor*.



erance for the captives and for missionaries with stamina in dealing with such cases.

**Relationships.** This need would require pages to explain. I can only mention it as one of the most crucial prayer concerns we should carry for missionaries. Relationships with co-workers, mission administrators, national church leaders, institutional heads, government and political leaders, new Christians, senior Christians and non-Christians all are extremely important. An experienced prayer partner can usually sense problems or stress areas, particularly from personal correspondence. We must always be discrete, sensitive and cautious, particularly in public prayer. But intercession for missionaries in human relations is a vital ministry.

**Loneliness.** This can be a big problem, particularly for new missionaries. Try to sense it early and set up the correspondence to let the missionary know you are praying for them in this concern.

**Missionaries' children.** Don't ever allow your missionaries to feel that they must carry this burden alone. Children love to pray for children. Parents with children in their homes can usually sense the current needs of missionaries with children. Their schooling, their social life, their career development and their return to the homeland should all be included in intercessory prayer on a regular basis.

**Continued service.** It may sound strange to mention this as a prayer concern. However, sooner or later all missionaries must face these questions:

- (a) When should I leave the field, and then what?
- (b) How long is my presence an asset to the mission church?
- (c) Should I relinquish a leadership role and stay on the field?
- (d) Have I adequately prepared for a replacement in my assignment?
- (e) Who chooses my replacement? The local church, the Board for Missions, or I?
- (f) How do I leave? Rejoicing, sad, noncommittal, or none of these?
- (g) How do I keep in touch with persons after leaving the field?
- (h) Can I avoid favoritism when disposing of my personal effects?

As prayer partners, let us be aware of things that really concern our missionaries and pray specifically for them.

The Overseas Missionary Fellowship

has suggested how to pray for missionaries with five simple statements:

- (1) Be specific, systematic and steadfast in prayer for definite needs.
- (2) Agree in prayer with others, the 'two or three' of Matt. 18:18-20.
- (3) Practice saturation praying: cover many aspects with many brief requests.
- (4) Pray as for yourself. Any problems you have, the missionary may also have, but they may be aggravated by his/her situation and circumstances.
- (5) Try using a passage of scripture (in proper context) when praying for your missionaries.

It must be obvious that continuous correspondence is the key to biblical,

effective prayer for missionaries. To effect this in your congregation, why not choose a parent of your missionary or someone else who is a gifted letter writer (preferably the latter) to keep in touch with your missionary.

Let us get an intercessory prayer ministry going somewhere for every missionary in all our fields of service. This was part of Paul's missionary strategy—and it worked. Next time you read Paul's epistles, take note of his words about prayer in each of the first chapters.

*Frank and Blanche Kipe were missionaries in Zambia and Zimbabwe for 26 years. He currently teaches part-time at Messiah College.*

## Gifts Freely Given

A gift freely given, without thought of return—that is love. So it is with hundreds of God's people who are giving themselves, their time and talents to people around them on Brethren in Christ mission fields around the world. They do not preach about themselves (II Cor. 4:5), but reflect and reveal Jesus, God's greatest gift to all people everywhere.

These missionaries are sent ones. They are a part of us; they love and serve as a part of our own compassion. Our partnership is not only with persons sent from Brethren in Christ congregations in Canada and the United States, but with people in Cuba, India, Japan, Nicaragua, Zambia and Zimbabwe as well. None of us should cut ourselves off from participation in this ministry, since the welfare of all of us is at stake.

Giving freely to support missions at Christmas 1980 can bring as much joy as gifts of gold, frankincense and myrrh. Withholding wholehearted support of our "sent ones" could rob us all of that peace which Christ offers to his people. We Brethren in Christ have a chance to give cheerfully as a token of our love for Christ who is God's greatest gift.



# Developing Leadership in Nicaragua

by Eugene Madeira

I have been sent to Nicaragua to develop a leadership training plan for Brethren in Christ pastors in that land, some of whom are marginally literate. I feel good about the relationship I have with the national church. They were much more prepared for my coming and much more zealous for a training program than I could have wished.

I learned much about the needs of the national church at the first Conference of Leadership Training we had on September 7, which about one hundred church leaders attended. The questionnaires I passed out confirmed what I had suspected. While many of the rural pastors can read, their ability to write is much less developed. The results of another survey I administered—this one on spiritual gifts—were also interesting. A profile based on it shows the church leaders in Nicaragua to rank high in the gifts of evangelism, helps, faith and service. But greater development is needed in the areas of administration, pastoring, and ministering to people who need miracles (e.g., alcoholics and other drug addicts).

Living in a revolutionary state where the official press, *The Barricada*, spews out a torrent of anti-American rhetoric daily, I realized that the pastors with whom I am working need help relating the Bible and today's crucial issues. The revolutionary government is pro-Palestinian, anti-Jewish, pro-Vietnamese and anti-imperialist. Freedom here is a very precarious thing.

I also realized that the pastoral training plan I would develop had to be inexpensive—no new institutions could be established that would require foreign money. And it must give the pastors and people a basis for studying the Word of God for themselves.

So the plan I have prepared is based on the use of one book—the Bible. The

Bible speaks very specifically to the critical issues we face today. As I study the Bible, I would list the twelve most important issues of 1981 as the following:

1. The nature of the ministry of reconciliation.
2. What do you say when freedom dies?
3. How can oppressed believers survive totalitarian oppression?
4. What does God have to say to the tyrants of the world?
5. The lack of leadership in the kingdom of God.
6. Dealing with obstacles to our Christian life and witness.
7. The need for spiritual renewal and kingdom building.
8. Knowing the Lord personally.
9. Discipling new Christians.
10. Returning to the foundations of our faith.
11. Growing in Christian faith.
12. Spiritual maturity.

Although I ranked "The nature of the ministry of reconciliation" as the number one issue in view of the greatly accelerated arms race, I admit that not everyone would agree that this issue is most important. For this reason, I am going to offer an *individualized* plan of study to allow every person to work on the issue that appears to him to demand most urgent attention.

This plan is based on Paul's words to Timothy (II Timothy 3:16, 17), "All scripture is given by inspiration of God and is profitable for teaching, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto good works." From this verse I have prepared five teaching objectives of scripture which serve as an outline for use and study of these twelve issues which the Bible addresses. The five teaching objectives are each composed of several goals (based on the issues listed earlier) and are as follows:

1. Correction of God's people.
2. Fully qualified for Christian service.
3. Prepared for every good work.
4. Warnings against ungodly nations.
5. Instruction in righteousness.

As an individual plan of study, most



Gene Madeira (right) visits with friends at Huapi, site of a new Brethren in Christ church in rural Zelaya, Nicaragua.

of the issues or goals will take a year to complete. Leaders will be encouraged to select one priority or key issue to work on for 1981 and begin to study. The entire plan of study could take a decade to accomplish, but it's much better to study those parts of the Bible based on real needs, than to force down great gulps of scriptures that are hard to digest.

Since one-third of our leaders can barely read and write, we are going to develop three levels of leadership training: one for beginning readers; another for those at the medium level; and, finally, an advanced training program. Much to my joy an organization involved in the training of Christian workers, Alfalit, already has a complete basic educational curriculum that can be used. [Gene was asked to participate in Alfalit's Third Assembly, held in Quito, Ecuador from November 15-30. The missions office supported his travel costs of over \$600. —page editor]

This then is what I like to call "the curriculum of the Holy Spirit." The Bible is a God-breathed (Spirit-breathed) book. This Spirit is our teacher, according to St. John. Why not study the Bible by facing issues the Spirit himself says he was inspired to address? This will enable Nicaraguan church leaders to plan an individual program of Bible study appropriate for their individual needs, as well as denominational, national and international needs.

Thank you for sending us. I think it will be a great year. It has already been a blessing to us and I hope it will be a blessing for the pastors and churches in Nicaragua as well.

In Him,

*Gene*

*This report is compiled from correspondence Eugene Madeira has sent since he and his wife, Ruth, arrived in Nicaragua in August. Gene is working as a volunteer with the Brethren in Christ churches in Nicaragua while on sabbatical leave from his position as director of adult education, Lancaster (PA) school district. —page editor*



**We Brethren in Christ, with our historic commitment to the gospel of peace, have a responsibility to consider the merits and limitations of the World Peace Tax Fund.**



## World Peace Tax Fund from page 7

A third criticism is that there is no guarantee that the military will not get the money it wants anyway, so conscientious objectors will not be accomplishing anything. Even though the bill is intended to be a direct drain on the military budget, there are at least two other answers to this criticism. First, Rep. Dellums has said, "The Fund will draw the attention of every taxpayer to the percentage of American tax dollars going to military spending. . . . Those who become conscientious objectors for tax purposes will be voicing a significant vote against military policy" (*Congressional Record*, April 21, 1977). Secondly, we ought to be more concerned with being faithful to biblical teaching against war than in being effective.

Yet another criticism is that participation in the WPTF will place a "double burden" on persons who are not conscientious objectors to fund the military. But isn't that where the burden should be? It is unfair to blame those opposed to war for the burden that war brings.

A fifth objection is that the World Peace Tax Fund Act does not go far enough. Even those who sponsor the creation of the Fund readily admit that the bill does not decrease military budgeting or change national priorities. It will not bring peace to the world. Consequently, rather than relax because we are funding peace projects instead of war, we will have to continue to work hard against the whole military system. Having a legal alternative to paying war taxes does not absolve anyone of the responsibility to continue to speak out against the arms race, the threat of nuclear war, and trust in military might.

---

*Harriet Bicksler, Harrisburg, PA, is the author of a pamphlet, "Can we trust in Military Superiority?" which is available from MCC, Akron, PA 17501.*

### What You Can Do

If you are convinced that the World Peace Tax Fund is worth your support, you can demonstrate that in several significant ways. If the WPTF is to become a reality, congressmen must hear from a substantial number of their constituents. It is extremely important that you repeatedly write, phone and visit your senators and representatives, urging them to co-sponsor the bill. Second, publicize the WPTF in your area. Include WPTF news and information in your congregational publications. Write letters to the editor of your local newspaper and ask local organizations for the opportunity to distribute literature, present a program or make an announcement. Third, contribute regularly to the National Council for a World Peace Tax Fund, so that they can support the volunteers who are helping to work for passage of the bill. Consider becoming a volunteer yourself.

Another way of demonstrating the sincerity of our belief in peace is to begin resisting war taxes now, before it is legal. In fact, some people consider war tax resistance a more authentic witness than the WPTF because it does not wait for the government to approve our consciences before we act. Perhaps more of us ought to consider very seriously whether our witness against war should not include refusing to pay that portion of our tax which goes for war. If we believe that war is wrong, then it is just as wrong to pay others to wage war as to do it ourselves. War tax resistance is one way of showing the President and Congress that our support of the WPTF is genuine and deeply-rooted, that we are willing to disobey the law in order to obey the teachings of Christ.

Working for the passage of the WPTF can be a meaningful way of demonstrating the kind of respect for human life in

all circumstances that the early Brethren felt. By allowing conscientious objectors to war to turn their war taxes into peace taxes, the World Peace Tax Fund can bring us closer to the realization of the vision described by the prophet Micah:

Come, let us go up to the mountain of the Lord,

to the house of the God of Jacob.  
He will teach us his ways,  
so that we may walk in his paths.

He will judge between many peoples  
and will settle disputes for strong nations far and wide.

They will beat their swords into plowshares

and their spears into pruning hooks.

Nation will not take up sword against nation,  
nor will they train for war anymore.

(Micah 4:2-4, NIV)

For more information, write to:  
National Council for a World Peace Tax Fund  
2111 Florida Avenue, NW  
Washington, DC 20008

Express your support for the WPTF by writing to your senators and representatives:

Senator \_\_\_\_\_  
U.S. Senate Office Building  
Washington, DC 20510

Representative \_\_\_\_\_  
U.S. House of Representatives  
Washington, D.C. 20515



# Church News

## Messiah College

Messiah College students David Zook and Joanna Lehman have written a series of computer programs which allow hymnal committees to select from a large data base of hymns according to criteria such as Scripture references, dates, authors, first lines, topics, and others.

Earl D. Miller, Professor Emeritus of Music at Messiah College, directed a mass male chorus made up of former members at Messiah at the Chambersburg Brethren in Christ Church in November.



## Robert Verno Ordination

Pastor Robert Verno, pictured above reading Scripture at a recent ground-breaking ceremony, was ordained to the ministry on October 12. The service, held Sunday morning at the Lakeview Church, Goodrich, Michigan, was conducted by Bishop David E. Climenhaga.

Raised in a Catholic home, Bob began to study the Bible in eighth grade and accepted Christ in his sophomore year in high school. He then attended Houghton College and Ashland Theological Seminary.

It was at Ashland that he became acquainted with the Brethren in Christ. "We were attracted by three things," he notes, "a firm, uncompromising evangelical faith, a warm fellowship enjoyed by the people, and a sense of openness and toleration toward one another."

Serving at Lakeview since 1977, Bob and Luanne have two daughters, Jennifer (age four) and Julie, who was dedicated to the Lord in the October 12 worship service.

## From Across the Conferences

### Allegheny

On Nov. 29, the **Air Hill** congregation entered a men's and a women's volleyball team in a marathon with area church teams. Each team member had sponsors with the money going toward CROP. • The youth of the **Antrim** congregation took a two-day tour of New York City and Spring Lake Retreat. Thirty-nine youth and eight adults made the trip.

A set of **Evangelical Visitors** (1927-1979) was recently presented to the **Chambersburg** congregation for their library from **Paul Lytle**. Also received were a number of General Conference Minutes and Mission Handbooks. • Ten persons were received into fellowship by the **Messiah Village** congregation on Sunday, Nov. 9.

The Mountain Anthem choir presented a musical program to the **Montgomery** congregation on Sunday, Oct. 5. A fellowship meal was held following the service. • The Lebanon Valley Gospel Band presented programs to the **Shermans Valley** congregation on Sunday, Oct. 19.

### Atlantic

**Nancy Heisey** shared her experiences of her work with MCC at the Thanksgiving service held by the **Elizabethtown** congregation on Thursday morning, Nov. 27. Nineteen persons were received into fellowship on Sunday, Nov. 2. • Special guest speaker for the **Manor** congregation on Sunday morning and evening, Oct. 19, was Mildred Rice, former missionary with OMS International.

A six-day revival meeting was held by the **Maytown** congregation during the month of November. **Rev. John Hawbaker** from the **Manor** congregation served as the evangelist. • **Mary Olive Lady**, missionary to Zambia, shared her work with the **Souderton** congregation on Wednesday, Nov. 5.

### Canadian

The **Bridlewood** congregation reports hosting the **Heise Hill** congregation to a film recently. The film was "Blahs, Blues, and Better Days." • An award for the fastest growing Sunday School in Saskatchewan was presented to the **Delisle** congregation on Nov. 2. Winners were selected by the percentage increase in attendance over the past two years at a Sunday School Convention held in Detroit, Mi., on Oct. 2-4.

The **Fordwich** congregation, along with other friends and relatives, honored **Rev. and Mrs. Sheldon Wilson** on Aug. 30, in observance of their 40th wedding anniversary. **Rev. Wilson** was a former pastor at Fordwich. **Bishop Charlie Byers** served as evangelist for revival services on Nov. 1-9, held by the Fordwich congregation.

### Central

A surprise celebration was held for **Rev. and Mrs. Atlee Hershberger** by their family and the Amherst congregation of which they are the pastoral couple. The Hershbergers have been married for 25 years. • The **Fairview Church** reports ten of their members attended a Change the World School of Prayer recently. Members of the youth group hiked eleven miles for CROP.

Gordon and Tillie Hunsberger, shared with the Lakeview congregation on Wednesday evening, Nov. 5. The Hunsbergers have served with MCC in Haiti. • The newly formed **Northridge** congregation has planned a baptismal service for Sunday, Dec. 7.

### Midwest

Sunday, Nov. 9, was designated as "Bring a Tithe Sunday" by the **Mountain View** congregation. The church held a praise potluck meal on Wednesday evening, Nov. 26.

The Primary-Junior class of the **Oak Park** congregation gave a short presentation during the morning worship service on Nov. 16. • On Sunday, Nov. 30, a joint worship service was hosted by the **Zion** congregation for the **Abilene** and **Rosebank** congregations. The "Thresher Quartet" from Bethel College presented the program.

### Pacific

The youth of the **Alta Loma** congregation held their first youth retreat on Oct. 3, 4 and 5 in the mountains.

Once a month the **Irvine** congregation has visitation in the community after meeting in the pastor's home for prayer. A day of fasting was observed by the congregation on Tuesday, Nov. 18.

## For The Record . . .

### Births

**Bailor:** Jessica, born Nov. 9, to Mr. and Mrs. Robert Bailor, Cedar Grove congregation, Pa.

**Engle:** Matthew Raymond, born Nov. 3, to Rev. Dale and Margaret Engle, Manor congregation, Pa.

**Farden:** April Dawn, born Oct. 29, to Francis and Debbie Farden, Massey Place congregation, Sask.

**Heise:** Noah Jonathan, born Oct. 31, to Evan and Linda Heise, Massey Place congregation, Sask.

**Lund:** Kirsten Dayle, born Oct. 20, to Dale and Jan Lund, Massey Place congregation, Sask.

**Marshall:** Justin Clark, born Sept. 17, to Mr. and Mrs. Walter Marshall, Cedar Grove congregation, Pa.

**Newswanger:** Jeffrey Paul, born Nov. 13, to Robert and Brenda Newswanger, Manor congregation, Pa.



**Railing:** Jeremy Alan, born Nov. 2, to Alan and Kathleen Railing, Pequea congregation, Pa.

**Schierling:** Andrea Dawn, born Oct. 26, to Ralph and Linda Schierling, Massey Place congregation, Sask.

**Slabaugh:** Nathan David, born Nov. 15, to Rev. Ron and Janice Slabaugh, Mooretown congregation, Mi.

**Thomas:** Rick Thomas IV, born Oct. 26, to Rick and Denise Thomas, Elizabethtown congregation, Pa.

**Tice:** Angela Leigh, born Oct. 19, to Mr. and Mrs. William Tice, Shenks congregation, Pa.

**Wingert:** Lauren Mae, born Oct. 10, to Don and Andi Wingert, Grantham congregation, Pa.

## Weddings

**Albrecht-Quiring:** Trudy, daughter of Mr. and Mrs. Nick Quiring, Martinsville, Sask., and Kevan, son of Mr. and Mrs. W. Dan Albrecht, West Montrose, Ont., Sept. 13, in the Martinsville Mennonite Mission with Rev. Rudy Froese officiating.

**Bricker-Needleman:** Lisa B. Needleman, Glenside, Pa., and Lawrence Bricker, Elizabethtown, Pa., Aug. 30, in the Abington Baptist Church with Rev. Robert Matherly officiating.

**Brubaker-Brubaker:** Mary Ellen, daughter of Mr. and Mrs. Harold L. Brubaker, Strasburg, Pa., and Gerald L., son of Mr. and Mrs. Melvin Hefley and C. Daniel Brubaker, Oct. 18, in the Ref-ton Brethren in Christ Church with Rev. John Hawbaker and Rev. John A. Brubaker officiating.

**Bui-Nguyen:** Hang Ngoc Nguyen Tran and Huy Ngoc Bui, reaffirmed their wedding vows on Oct. 19, in the Cross Roads Brethren in Christ Church, Mt. Joy, Pa., with Rev. Dale H. Engle officiating.

**Cober-Elliott:** Lynn Elliott, daughter of Mr. and Mrs. Gary Padereski, Petersburg, Ont., and Peter, son of Mrs. Audrey Cober and the late Peter Cober, Petersburg, Ont., Sept. 20, in the Rosebank Brethren in Christ Church with Rev. Ron Lofthouse and Rev. John Zuck officiating.

**Dietz-Miller:** Sharon Lorraine, daughter of Mr. and Mrs. J. Harold Miller, Lancaster, Pa., and S. David, son of Mr. and Mrs. Sherwood D. Dietz, Lititz, Pa., Sept. 20, in the Manor Brethren in Christ Church with Rev. John B. Hawbaker and Rev. Dale W. Engle officiating.

**Hartman-Wenger:** Jody, daughter of Mr. and Mrs. Joel Wenger, Greencastle, Pa., and Jerry, son of Mr. and Mrs. Wilbur Hartman, Waynesboro, Pa., Nov. 15, in the Five Forks Brethren in Christ Church with Rev. J. Ralph Wenger, uncle of the bride, and Rev. Rupert Turman officiating.

**Miller-Weller:** Cathy, daughter of Mr. and Mrs. George Weller, and Doug, son of Mr. and Mrs. M. D. Miller, Oct. 18, in the Antrim Brethren in Christ Church with Rev. Wilbur Bepko officiating.

## Welland, Ont.

### Building purchase highlights year for Christian Benefit Shop

Early in 1980, it became known to us that the building in which our shop is located was for sale at what seemed a reasonable price. The building includes the shop and workroom on the lower level, and on the second level, two spacious apartments.

There were several options open to us: rent or purchase in another location; remain as renters as long as possible, or purchase the property ourselves.

After several business meetings attended by friends from our supporting churches, it was decided to make an offer to purchase for \$65,000, which offer was accepted. Financing was arranged through the Brethren in Christ Loan Fund.

Since then, a Board of Directors with a representative from each of the eight supporting churches has been organized. We have incorporated as a not-for-profit organization under the name of "The Christian Benefit Shop of the Brethren in Christ Church, Incorporated," with a provincial charter. Because of this, we have established the calendar year as our fiscal year. An application is being made to register as a charitable organization with Revenue Canada.

The change had come and the challenge was clearly before us to continue donations to MCC and also to pay off our mortgage. Increased advertising has resulted in increased donations of goods and increased numbers of shoppers. Sales for this financial year, Sept. 1979 to August 1980 were 25% higher than the previous year and \$1,500 higher than our best previous year.

Our anniversary dinner was held at the Falls View Brethren in Christ Church on Nov. 20 with Lester Fretz sharing a slide-tape presentation on the Benefit Shop and its setting in the Cooperative Ministries framework.

We are grateful to our over 175 volunteers who have given much time and effort to special events like flea markets, quilting, and in-store specials in addition to the regular sorting and clerking duties.

We praise the Lord for giving us the Christian Benefit Shop, a place through which we share our bounty with those in need.

Erma Sider  
Manager

**Nunemaker-Wishard:** Marsha Ann, daughter of Mr. and Mrs. Crawford Wishard, Mercersburg, Pa., and Cliff Allen, son of Mr. and Mrs. Kenneth Nunemaker, Quincy, Pa., Oct. 18, in the Five Forks Brethren in Christ Church with Rev. Rupert Turman officiating.

## Obituaries

**Donaldson:** Pearl L. Donaldson, Everett, Pa., born June 27, 1900, died Oct. 11, 1980. She was preceded in death by her husband. She is survived by ten children; ten grandchildren, and ten great-grandchildren. The funeral service was conducted in the Shermans Valley Brethren in Christ Church by Rev. Earl Lehman. Interment was in the Shermans Valley Cemetery.

**Frey:** Mrs. Ella Bert Frey, Abilene, Ks., born June 12, 1891, died Nov. 13, 1980. She was married to Christian A. Frey who preceded her in death. She is survived by two sons: J. Elbert and Christian Jr.; three daughters: Mrs. Eilene Book, Mrs. Ruth Johnson and Mrs. Thata Book; 18 grandchildren; and 14 great-grandchildren. She gave many years of service to the Brethren in Christ Church with her husband who was a minister. The funeral service was conducted in the Zion Brethren in Christ Church by Rev. Kevin Ryan and Bishop Alvin Book. Interment was in the Union Cemetery.

**Herr:** John S. Herr, Manheim, Pa., died Oct. 1, 1980, at the age of 83. He was the son of Jacob P. and Mary Spickler Herr. He was married to Anna

Aucker Herr who preceded him in death. He is survived by six children: Styron E., Martha E. Knight, Mary A. Wenger, Miriam A. Burkholder, and Verna Mae Stehman; 16 grandchildren; and 19 great-grandchildren. He was a member of the Manheim Brethren in Christ Church where the funeral service was conducted by Rev. John L. Bundy. Interment was in the Mastersonville Cemetery.

**Hilsher:** Mrs. Anna Rettew Hilsher, born June 12, 1895, died Oct. 27, 1980 in the Messiah Village. She was the daughter of Albert and Thelma Rettew. On Nov. 23, 1916 she was married to Van Buren Hilsher who preceded her in death. She is survived by seven children: Mrs. Naomi Engle, Mrs. Ruth Hoover, Mrs. Anna Jean Mann, Mrs. Lois H. Brechbill, Mrs. Marian H. Hershey, J. Clair, and Mrs. Joyce E. Miller; 15 grandchildren; and two sisters. She accepted Christ at the age of 15 and joined the Mastersonville Brethren in Christ Church. At the time of her death she was a member of the Conoy Brethren in Christ Church where she and her husband had served as the deacon and wife for 30 years. The funeral service was conducted in the Conoy Church by Rev. Jay Sisco and Rev. Samuel Brubaker. Interment was in the Conoy Cemetery.

**Wilt:** Sarah C. Wilt, born in 1904, died Oct. 22, 1980. She is survived by two sons and two daughters. The funeral service was conducted in the Liebergott Funeral Home, Duncansville, Pa., by Rev. Earl Lehman. Interment was in Carson Valley Cemetery.



## Graham Ministers to Survivors of MGM Hotel Fire

In the midst of the terrifying disaster of one of the worst fires in United States history when the MGM Grand Hotel in Las Vegas burned and eighty-four people lost their lives, Billy Graham ministered to shocked survivors.

The evangelist, who was in Las Vegas for a five-day Crusade, was at the Convention Center as people were brought in from the burning hotel. He said "I talked to them and prayed with them. One man broke into tears and said, 'I was in the Crusade service last night and I should have gone forward to receive Christ and I didn't. Can I do it right now?' I held his hand and prayed with him as he asked Christ into his heart."

Both Reno and Las Vegas were host cities to the Billy Graham Crusades November 13 to 23. The people of these entertainment capitals where thousands of tourists come to gamble heard the evangelist tell them, "We're not here to put on a show, we're here to talk about life and death. The greatest gamble is when you gamble with your eternal soul." The people of Nevada responded to the gospel message in percentage of inquirers that the evangelist said were "the largest that we have ever had in the United States in the history of our Crusades."

## Establishment of a National Peace Academy Urged by Commission Following Hearings, Study

A study commission recommends enactment of legislation establishing a United States Academy of Peace to provide education, training and research in peacemaking and conflict resolution skills. Making the recommendation in an interim report presented recently to President Carter is the U.S. Commission on Proposals for the National Academy of Peace and Conflict Resolution.

Establishment of such an institution, the commission has concluded, would save U.S. taxpayers billions of dollars annually in direct or indirect conflict-related costs and could reduce the level and incidence of international violence. The commission's findings include testimony collected from more than 230 hours of public hearings it held in 12 cities around the country and the results of its survey into America's preparedness to "wage peace," a spokesman said.

"Dependence on weapons of violence is extremely costly to Americans," said Sen. Spark M. Matsunaga (D-Hawaii), commission chairman, "not only in terms of loss of human life and property, but in the threat of global nuclear holocaust."

Commenting as a commissioner, Dr. John Dellenback said: "The United States annu-

ally uses billions of dollars and thousands of hours of carefully planned research by some of our brightest people to design and produce the most effective kinds of weapons to 'wage war.' At the same time we spend almost nothing on training our representatives as to how most effectively and wisely to avoid conflict and to 'wage peace.' That's really backward and doesn't make sense."

The former director of the Peace Corps noted that "there's quite a body of knowledge already in existence about how best to deal with conflict in non-violent ways. We need to put some real effort into spreading that knowledge, and to turn some of our brightest and best people onto the project of thinking and researching and training others in that critically important field."

## Inter-Varsity Plans Urban Ministry Conference

Citing the rapid growth of cities and the resulting social problems, Inter-Varsity Christian Fellowship will be sponsoring *Washington '80*, a conference of students and national leaders on urban issues. The conference will be held in the nation's capital December 30, 1980 through January 3, 1981, and will address urban needs from a Christian perspective.

*Washington '80* will introduce an anticipated 2,500 delegates to city structures and current ministries in the city. Special attention will be paid to areas which need student help and to preparing students for future service in the city.

## Evangelist Raps South African Apartheid

"Apartheid is an absolute denial of God's will, and humanity cannot rest until it is swept away," Dr. Alan Walker told the opening meeting of a month-long evangelistic mission to South Africa.

"The Christian faith declares that all people are created equal in God's sight, all are redeemed by the same Saviour, and all are destined for the same immortality," contended the Australian minister, who is director of world evangelism for the World Methodist Council.

"South Africa faces a race between change and catastrophe," Walker bluntly told the crowded meeting. He expressed gratitude for recent statements by South African Prime Minister P. W. Botha, but added that reforms were coming too slowly.

The Cape Town meeting at the end of September preceded a month of meetings in eight cities of the country, including a city-wide mission in Johannesburg.

## And Finally . . .

W. A. Criswell has appealed for financial help from the 21,000 congregation members of his First Baptist Church in Dallas, Texas, the largest Southern Baptist church in the world. In two appeals to the membership, Rev. Criswell said the congregation must pay off a \$7.5 million parking garage or face selling one of the church's more than a dozen buildings.

First Baptist carries a \$10.3 million debt on four of the buildings it owns in a six-block downtown area, church officials said.

"We can carry the debt on other properties if we pay for the parking building," Criswell said in a tearful appeal from the pulpit Sunday. He asked members to pay \$7,000 each for the 1,100 parking spaces in the new garage.

## Giving a colored pencil box . . .

from page 16

to serve the elderly has been on my heart for some time as a result of this loose family bond in our modern age; this is the high cost of a 'progressing' civilization," he says with emotion.

When questioned as to the changes he has noticed at Messiah, Munir observes, "In 1955 we were not accustomed to seeing a boy and girl holding hands." What about the students' attitude towards education? "Students are always the same; even in Jordan they gripe," says Munir with a twinkle in his eye.

At present Munir and his family live in Grantham. His wife Georgette attends Temple University, seeking an advanced degree in pharmaceuticals. The Fattalehs have three children. Sam is a tenth grader, Rawan a sixth grader, and Nadim attends Messiah as a freshman.

So why is this lively, energetic Jordanian back in the United States? He has committed this year to teaching chemistry laboratory at Messiah. Munir says he expects nothing in return. Out of gratitude he freely gives his time, just as when he gave the little girl a colored pencil box, expecting nothing in return.

*Marilyn Bay is a junior at Messiah College, majoring in journalism. She is from Greeley, Colorado, and is a student intern in the Information Office.*

*Evangelical Visitor*



# O Come, O Come, Emmanuel

Perhaps it is the innocence of youth being replaced by the realism of middle age. Perhaps it is simply that my circle of friends and acquaintances is growing. Or perhaps I am finally gaining a little wisdom. For whatever reasons, I am becoming increasingly aware of the pain and suffering many people experience during the Christmas holidays.

Until recently, it seemed strange that depression and melancholy is a major problem over the holiday season. To me these seemed such great days for celebrating Christ's birth, for getting together with family and friends, for giving and receiving gifts of love and appreciation.

But the experiences of some close friends in the last few years have helped me see another side of celebrations like Christmas. For many people, this is a time of painful loneliness, not family togetherness. It is a time of a heightened sense of rejection, instead of love and affirmation. For them, it means increased feelings of depression, not joy and gladness. While everyone else seems to be rejoicing, they are suffering in silence, alone.

As I edited this December 25 issue of the *Visitor*, my thoughts have often wandered to friends across the country (and some in other countries). Many of them are

experiencing a major difficulty of one kind or another this Christmas. Some are facing real financial crisis. At least two families are experiencing severe emotional strain. The death of a loved one (in one instance a child, in another a husband and father) is a haunting memory for two other families. Still other friends are having to cope with disease which is ravaging a parent or a child. And the list goes on.

In this real world of personal sorrow and grief, the glitter of store windows and mass-produced Christmas cards brings little joy or peace. Even the quick passing greeting from a fellow believer does not meet the deepest needs for love and understanding.

But it was into this kind of world—the world of alienation, pain, sorrow and death—that Jesus was born. No stranger to the harshness of human existence, Jesus was born in a stable and died on a cross.

We cannot fully understand the mystery of God's great love for us, a love which Scripture says moved God to send his son into the world. But we do know that in the coming of Jesus Christ, God was making ample provision for our forgiveness, healing and restoration. He brings hope into our broken lives.

Not all of us suffer under heavy personal burdens this Christmas. With great gladness we can sing, "Joy to the world! The Lord is come!" But at the same time, let us be aware of sisters and brothers who are really hurting. The song of their heart might be the twelfth century hymn which reads, in part,

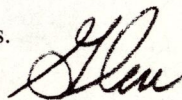
O come, Thou Dayspring, come and cheer  
Our spirits by Thine advent here;  
And drive away the shades of night,  
And pierce the clouds and bring us light!

O Come, Thou Key of David, come  
And open wide our heavenly home;  
Make safe the way that leads on high,  
And close the path to misery.\*

I really wish I could spend an evening with each of these friends I've been thinking about these past weeks . . . not because I have all the answers to their questions, doubts and fears. No, I simply sense they need a friendly, sympathetic, listening ear. But many miles separate me from them.

You, on the other hand . . . you live in the same town as they do, go to the same congregation. Could you—would you, please—take my place this week? If you do, give them my love, and tell them we're thinking of them, often.

Thanks.

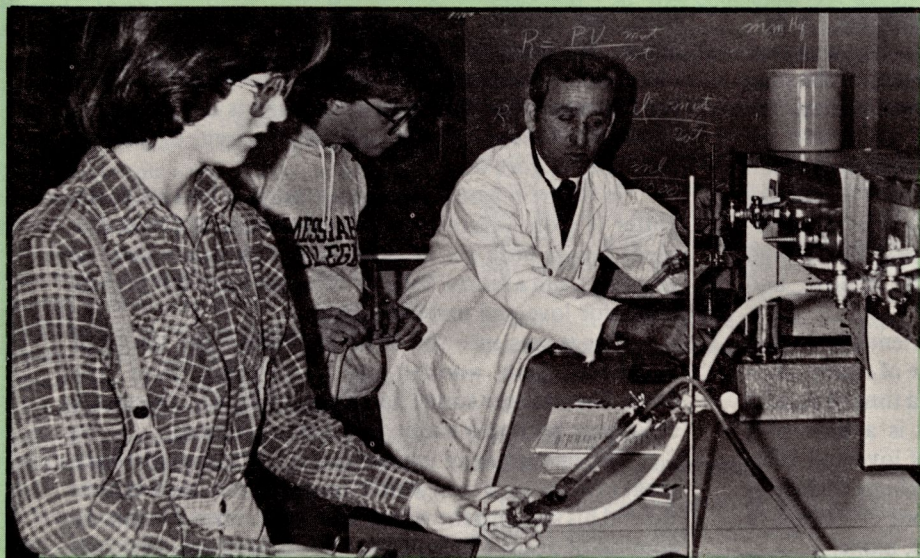


\*O Come, O Come, Emmanuel





Religious News  
RICHARD E THUMA 1-87/92  
R 1 BOX 87  
MARIETTA PA 17547



Munir Fattaleh explains a procedure to two chemistry students in a Messiah College laboratory.

## Giving a colored pencil box, expecting nothing in return . . .

"That little colored pencil box gave me a year at Messiah College," says Munir Fattaleh as he explains his unlikely venture to the United States in 1954.

Munir recalls that as a tenth grader he and his family fled from Jerusalem to Jordan in 1948 during the Israeli take-over. After graduation from high school three years later, his hope was to attend college. However, the \$15 per month cost at the nearest university in Egypt was more than his family could afford. So, Munir became a teacher in Jordan, earning \$30 each month.

At the end of his first year he presented his best student with a special gift. In 1954, Munir's second year of teaching, he awarded a colored pencil box to his best student. The recipient, a little girl, ecstatically presented it to her father.

"He thought I had done a great job with his daughter," says Munir, "and wanted to know what he could do for me. He insisted that it was because of my encouragement that she had excelled. I didn't expect anything in return," he reminisces.

Nevertheless, the pupil's father insisted and eventually Munir told him that he would like a higher paying job, whereupon the father arranged an interview with a refugee relief agency. Munir was not hired for the job because he was too young, but when he casually mentioned his desire to return to school, his interviewer perked up.

"Two weeks later I was here at Messiah College," says the Jordanian. His disappointment in not getting a better paying job turned to joy when the interviewer informed Munir that the Mennonite Central Committee had provided a scholarship to Messiah.

How did Munir fare in his new environment? A schoolmate described him as a helpful, friendly, sociable person who was interested in people. The 1955 *Clarion* records "He enjoys playing jokes, is a helpful, good-natured dining room usher and philatelist, is keen in chemistry and enthusiastic about pharmaceuticals."

After three semesters, he had decided to transfer from Messiah to the University of Michigan to pursue his interest in pharmaceuticals. With money a concern,

Munir secured a summer construction job. Unfortunately, he broke his collar bone at a picnic near the end of the school year and was unable to do the work. Questioning God's wisdom, he volunteered to go to the National Health Institute—to serve as a human guinea pig.

After five days at the institute, Munir was able to claim Romans 8:28 as his personal testimony. A previously undetected bleeding ulcer burst, and the prompt attention administered at the health institute saved his life. "I probably would have bled to death if I hadn't been there," exclaims Munir.

God continued to guide Munir. He graduated from the University of Michigan with a degree in pharmaceuticals, returned to Jordan, and established a successful pharmaceutical business. In addition to working at his own business, Munir served as a volunteer with the Lutheran World Service, catering to the needs of Palestinian refugees.

Of his country in 1980 he remarks, "We are living in the Stone Age and the Twentieth Century at the same time. One has to constantly switch from one mentality to the other. First you'll interact with the illiterate person who can't even scribble his own name and then you'll meet the highly learned university professor," he explains.

Munir also talks about the change in Jordanian family structure. Twenty years ago families were large, strongly unified units. Now, however, rapid industrialization has prompted women to pursue careers and the family unit, in general, is weaker than ever before, he says.

As Munir talks it is easy to see the love he has for his homeland. "A burden

to page 14